THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.*"—PROV. 3: 13, 14.

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EASTER THOUGHTS.

BY ELDER WILFORD A. BEESLEY, OF THE LONDON CONFERENCE.

THE story of the resurrection of our Lord and Savior, Jesus Christ, is the one event which above all others stands pre-eminent in the history of the human race, and the one which has been the ground-work of the faith, hope, and expectations of the Saints throughout all ages. By belief in it have their movements been influenced, their lives governed, and they have been able to rejoice in and obey the commandments of God in the midst of persecution.

Other philosophies and theories have sprung into existence, flourished for a time, and then died; but the fact that Jesus Christ arose from the dead has been the foundation stone of all Christianity for the past nineteen centuries. "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." (John xi: 25-26). In these immortal words from the Master Himself, we have the hope and assurance given us that through Him and by His power all mankind shall live again.

At no season of the year is the thought of the resurrection so forced upon our minds as at springtime, when the warm sun that brings seedtime and harvest returns, the time of the year when the flowers again blossom, the forests take on their bright foliage, and the clouds that foretell the coming on of storms have passed away. Through the tree that has rested all the winter the sap again begins to flow and the leaves come forth; and from the plant which had

decayed and fallen in autumn, springs again the lovely flowers. Everywhere is joy and pleasure and beauty seen, and on all sides may be heard the warblings of our feathered songsters from the shady woods. Mother earth indeed seems "born again."

In a few days in most of the churches of Christendom will be seen the Easter lily, the emblem of purity and of awakening life; in the shop windows will be displayed our Easter eggs and the little chicks that have just been hatched; and flying over the hills and meadows will be seen the winged butterfly which has emerged from its sleeping chrysalis. Though these may be faulty types of the resurrection—since in these examples there is no death as in the case of our mortal bodies—yet they are types of the great reunion of the spirit with the body which will take place.

Job the ancient Prophet had a knowledge of the resurrection, and in the midst of his agony cried out: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job xix: 26-26). Centuries afterwards John the Revelator saw unfolded the history of the world down to the final day when the dead should come forth and small and great should stand before the bar of God to be judged every man according to his works. (Rev. xx: 12-13).

To the Latter-day Saints it has been made even more plain. The subject of the resurrection, though full of mystery to those not enlightened, becomes comparatively easy of comprehension when viewed by the light of inspiration. The Book of Mormon is most clear and emphatic upon this point, and although most of the writers lived before the birth of our Savior, yet they had not the least shadow of a doubt that a glorious resurrection awaited the righteous. Note the beautiful words of the Prophet Alma, Book of Mormon, in the 11th chapter, verses 42 to 45: "Now, there is a death which is called a temporal death: and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be re-united again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good, or whether they be evil. Now, behold, I have spoken unto you, concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body; that is from death; even from the first death unto life."

Not only in this, but in many other passages in the same book the Lord has given us in these days through the Prophet Joseph Smith and other inspired men revelations on this great truth, so that we do know that there will be a literal resurrection, an actual reunion of the spirit with the body with

which it was clothed during mortality. (See Doc. and Cov. 88: 86-98, also 42-45).

If Christ has not risen, we shall not rise. If He was not crucified and did not rise, then all the Apostles and Prophets are false witnesses, and the world's hope has been built upon delusion. Life is not worth living if it is only a short probation of affliction and sorrow, and brings no thought or hope which will end in a purer and happier existence. But in the restoration of the Gospel through the Prophet Joseph a more perfect knowledge of the resurrection has again been revealed to mankind, and this grand truth becomes the crowning event of all history of the past, the opening of all history of the future, the sole hope of all the world.

PROTESTANT vs. "MORMON": A BATTLE.

BY PRESIDENT J. WILFORD BOOTH, OF THE TURKISH MISSION.

In these days of war and sword encounters, of which the newspapers give such graphic pictures, I am wondering if the readers of the Star would not enjoy a description of a polemic battle with the pen. It is between the "giant" of the Armenians in Constantinople, and a "stripling" from the sheepfold of Utah.

Now the Armenian Protestants were gathered together at the Bible House, at Istamboul, which belongeth to Turkey, and pitched between the Golden Horn and the Sea of Marmora; and the "Mormons" were gathered together in Aintab, and set the battle in array against the Protestants. The Protestants stood on a mountain on the one side, and the "Mormons" stood on a mountain on the other side, and there were a thousand miles between them. And there went a champion out of the camp of the Protestants named Krikorian, whose height was nearly six feet and a span, and he had a red fess upon his head, and he was armed with a sheet of paper and a pen. And one bearing some stimulant went before him. And the Protestant said, "I defy the armies of the 'Mormons' this day." And the stripling from Utah went out to meet him. Then the champion Protestant came forth, and flourishing his pen said:

"The 'Mormons' believe in obtaining many wives and children." And he did quote much from *The Congregationalist* of Boston, and with fearful charges he did warn the armies of the Armenians that they should take heed, for the "Mormons" were covenant breakers, and worse than the heathens, as they boasted in a material God, and much other things did he say. Then the stripling assayed to fight in the armor of sarcasm:

"Professor Hovhannus Krikorian, Bible House, Constantinople.

Sir:—Does your Christianity teach you that the more abominable lies a man can tell, the greater will be his glory in the heavenly kingdom? or did you just before writing that silly article imbibe too freely from the bottle I saw in your Bible House office near the desk from which your readers get their spiritual meat and drink?"

To which came the following reply:

"Dear Sir:—I have your letter of March 2nd. I was not surprised at your trying to contradict me, and calling what I wrote about the 'Mormons' lies. The world knows the truth and must have the opportunity to learn the whole truth about the 'Mormons.' I was, however, amused to read what you wrote about the 'bottle near my desk.' It was a conclusion of your imagination when you thought it was a bottle of alcoholic drink. It was a bottle of nice fresh water. I might have offered you a glass of it to quench your thirst, or prepared a cup of tea with it! But unfortunately, I was not so hospitable to you. I dare say you have been giving lectures to your congregation on the drinking habit of Professor Hovhannus Krikorian, as you gave one in Sivas on his going to America with the express purpose of studying 'Mormonism' and his coming back as convinced to the truth of the same. Or perhaps you have been reporting to the people that Professor Krikorian keeps raki (grape whisky) on his desk and prepares his articles for *Avedaper* after having a good drink, as you have been reporting here and there that Professor ——— and Rev. ——— have been preaching 'Mormonism!' Is not that amusing? If your conclusions as to your religion are as sound as your conclusions as to the bottle you saw in my Bible House office near the desk from which my readers get their spiritual meat and drink, then woe to you and to your followers, and I am sure one is the prototype of the other. I pity you. I pray that you may be disillusioned as to the nature of that abominable institution—'Mormonism,' because I believe you are acting under an illusion.

Yours truly, ———."

Then the stripling saw that all that was needed was a sling of common sense and a few smooth stones of truth, and with these he met the giant, saying:

Dear Sir:—Your favor of the 15th inst. is just at hand. I must certainly compliment you on your humor, whether you meant it as such or not. We have had a jolly good laugh at your expense.

You say you were not surprised at my denouncing your article on the "Mormons" as lies. Of course not! It is only men who tell the truth who are surprised at their words being contradicted. Others naturally expect such to follow their statements.

"The world," you say, "knows the truth and must have the opportunity to learn the whole truth about "Mormonism."

What a peculiar statement in view of the fact that you are afraid to publish even the faintest shadow of truth in favor of the "Mormon" people. We will test you in this also, and see if you really wish to give the *whole* truth about us in the columns of the *Avedaper*. I make you now a fair proposition.

I will select from twenty-five non-Mormon writers, and let you select from these any five articles you wish, and we will give you fifty dollars to publish them fairly in five or more numbers of your paper this year. Come now, be a man of your word, if you desire to give the opportunity to your readers to learn the whole truth. What think you, my friend, are you genuine or not?

Now, in regard to the bottle! You say "it was a conclusion of your own imagination." What conclusion? I made no conclusion at all. I simply

asked you a question. All this reference to "alcoholic drink" and giving lectures "on the drinking habits of Professor H. Krikorian," is your own conclusion and you must take the responsibility. "I dare say you have been giving lectures, etc., as you gave one in Sivas on his going to America with the express purpose of studying 'Mormonism,' and his coming back convinced of the truth of the same."

My dear friend, I doubt not in the least that you dare say such things. Your article in the *Avedaper* proved clearly that you dare let your pen run far beyond the lines of truth, but please remember that daring to tell a lie is no sign of bravery, neither does it establish a truth. Let us see if you dare publish one of those twenty-five articles I offer you, since you are so wonderfully daring.

I am pleased to assure you that my religion furnishes more elevating themes on which to lecture than "Habits of H. K." You belittle yourself even to refer again to a matter which I have once denied in part and explained in full to you in your own office.

The fact is that you went to America, and while there your own people told us that you were making a study of "Mormonism." When you returned you kept still about our people until recently, and that is all I have heard or could say about it. "You have been reporting here and there that Professor Bezjian and Rev. Papazian had been preaching "Mormonism." Yes, my friend, these gentlemen do occasionally get on to a line of truth and preach "Mormonism." Whenever they preach faith in God, and in His Son Jesus Christ, or repentance from sin, they preach "Mormonism."

When members of their own congregations come to me and report that "To-day we listened to a good sermon from Mr. or Rev. ——— and he said so and so," I often make the reply, "That is 'Mormonism.'" Can't you comprehend the simple fact that "Mormonism" is the *truth*, the *whole truth*, and *nothing but the truth*, and that whenever a minister preaches the truth he is preaching "Mormonism?" I wished I were as able to offer you the high compliment of doing more in that line of preaching and teaching. These, sir, are my conclusions, and you may form your own regarding your "bottle of nice fresh water."

"I pity you." Do you really? Kindly exhibit your pity by explaining to me the way of salvation as taught by Christ and the ancient Apostles in the Bible. If I am acting under an illusion in the "abominable institution of 'Mormonism'" kindly hand me a taper to lead me out into the light of truth.

Really I am sincere in my search for the greater light. I desire earnestly to be saved in the kingdom of God. And now, in conclusion, let me ask you to be responsible for my soul's salvation if you do not teach me a better way than that which I have found. And on the other hand, I promise to renounce my present religion and accept the Protestant faith if you will point out and prove to me that the senseless idea of God, as the Nicene creed explains, is better than a belief in the true and living God of the Scriptures; that the eternal damnation of little innocent babes (a doctrine recently changed) is better than the idea that little children are saved through the blood of Jesus Christ; that the doctrines of faith, repentance, and baptism for the remission of sins are not Bible doctrines; that the Holy Ghost is not so valuable as

modern philosophy; that the gifts and blessings promised by the Savior are of no use in the Church; that a heaven of brass is better than an open communication with God the Father and Jesus the Christ through divinely appointed prophets; that confusion, and sin, and salary are more acceptable to the Lord than harmony, and peace, and sacrifice; and finally, if you will point out to me and make me believe that there is more virtue in lying about and persecuting an innocent people and killing their prophets than there is in keeping the commandments of God, I am ready, as all sincere "Mormons" are, to accept your better hope of salvation.

Yours truly, ———.

Just as the ancient shepherd lad once chose a few smooth stones from the brook and sent one hurling through the air with effective accuracy, so has our stripling, selected from some thirty articles, two of a weight, that though they are slung with less velocity, their momentum will be crushing on the mental forehead of the Protestant Giant, and we are now in waiting to hear the crash of the following missile:

Rev. H. K. Krikorian, Bible house, Constantinople.

Dear Sir:—In my reply of yesterday to your letter of March 15th, I made you a proposition to furnish you with twenty-five articles from non-"Mormon" writers, and let you select and publish in the *Avedaper* five of them for which we will pay you $50. Thinking it will take too much of your time to look over so many, I select one of the shortest and one of the more lengthy ones, and herewith annex my note which you may clip off.

Promissory Note.

Aintab, Turkey, March 25th, 1905.

On demand, after the publication in the *Avedaper*, in its regular languages, of the article "Mormons and Mormonism," by Charles Ellis, in five or less consecutive numbers, and the article "Studies in Mormonism," by Ella Wheeler Wilcox, in three or less consecutive numbers for the year 1905, I promise to pay to H. K. Krikorian the sum of $50. (Fifty dollars).

Signed ———.

In addition to this last article you will, of course, insert our Articles of Faith in the place indicated, and for that little favor I promise you thirteen new subscribers to the *Avedaper*—one for each article, which are thirteen in number, and I enclose you a copy. Can you ask me to be more fair in my offers to persuade you to keep your word and give the world an opportunity to learn the whole truth? Give your readers a chance to judge for themselves after listening to what wise men have to say about this great question. Now let me thank you in advance for all these favors, and invite you to furnish us anything in praise of Protestantism that will assist in enlightening the "illusioned" "Mormons," and it will be published in a paper with fifteen times as many readers as those of the *Avedaper*, and it will cost you only fifty mangurs—just the postage.

Yours truly, ———.

Whang it goes! It will take nine days to cover the space of one thousand miles, and both armies are awaiting the result.

IDLE WORDS THAT MEN SPEAK.

When Bishop Latimer was on trial for heresy, he was speaking freely in his own defense when he heard the scratch of a pen coming from behind the tapestry, and realized that a clerk, concealed there, was taking down every word he was saying. From that moment he spoke slowly, carefully weighing every word that he uttered.

Like that tapestry is the veil of eternity, and behind it sits ever One who is writing a "book of remembrance." "Of every idle word that men shall speak, they shall give account thereof in the day of judgment."

How carefully we should speak, in view of that solemn and eternal record? Elizabeth Stuart Phelps, paraphrasing a line of Tennyson, writes:

He is a King, I teach—
Though born of the throne or the sod—
Who doth but honor his speech
As if it were said by his God.

We think much of the negatives of speech—how we are not to talk. We are ready to assent to Washington's maxim, "Vile words should not be spoken, in jest or earnest"; though, to be sure, we often debase ourselves by smiling at language in an anecdote that would cause our cheeks to flush with indignation if it were spoken seriously—as if that made any difference!

A sin of the tongue that is seldom deplored is sarcasm, which Carlyle called "the natural language of the devil." Faber spoke truly: "No one was ever corrected by sarcasm; crushed, perhaps, if the sarcasm was clever enough—but drawn nearer to God, never." We are playing with edged tools indeed when we use "cutting words."

A sin of the tongue that is still more common is slander. Wesley and some of his preachers solemnly subscribed to a set of rules, agreeing "not to listen to anything concerning each other," not willingly to believe it if they heard it; and especially they agreed, as soon as they heard an evil report of any of their number, to tell it to him straightway, but not to tell anyone else!—Amos R. Wells, in *Christian Age.*

Be True to Yourself.—There is a saying which runs something in this wise: "To thine own self be true, then it shall follow, as the day the sun, thou canst be false to no man." If you would know all that it means to be true to yourself, just run over a list of your characteristics and see what you possess—the good points, I mean, for in these only can you be true to yourself. If generosity, then if you are not generous in word and deed, you are "untrue" to yourself there. If you are naturally truthful, and the fear of consequences prevent your telling the truth, you fail there. If you are courteous to outsiders, and the familiarity of relationship makes you treat your mother and sister with impatient rudeness, you are false to your higher self there. Cultivate that higher self, and the little faults will die of sheer neglect.—*Christian Work.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 20, 1905.

EDITORIAL.

CHRIST AND THE RESURRECTION.

THE resurrection of Christ is celebrated throughout Christendom during the Easter holidays. Whatever meaning this great event in the history of the world has to the average Christian believer, to the Latter-day Saints it is full of the greatest significance.

Around the doctrine of the resurrection clings the fondest of human hopes, the most sacred of human anticipations; and this doctrine is based on the resurrection of Christ from the dead; for "if there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen then is our preaching vain, and your faith is also vain," said Paul the Apostle; and this is surely true. If the account which we have in the Scriptures of the crucified and risen Lord be not true, then all faith is vain, all hope is gone, and we are indeed as shipwrecked hulks drifting aimlessly on the sea of eternity, and of all creatures we are the most miserable.

But our faith is not vain, and our hopes are not mere delusions. The Spirit of God bears testimony to our hearts that the teachings of the Gospel on the resurrection are true, and that the Scriptures that tell of Christ are reliable witnesses for Him. Let the world scoff, let the modern teachers of religion endeavor to explain away the reality of the resurrection of Christ, yet the Latter-day Saints know for a surety that it is true, and will bear testimony of it to all the world.

Into this world, created in the beginning pure and beautiful, came sin, and with sin came death. In Adam all died, and the world lay under the bondage of sin and death. It was necessary, therefore, that as in one all died, so in Another all should be made alive. It was necessary that some One with power should come and atone for sin and break the power of death that laid the body low in the earth.

And One was chosen. In the council of the Gods in the eternities, when the Father looked over His mighty ones, One stood forth and said, "Here am I, send me—Father, thy will be done, and the glory be thine forever." And so Christ the Beloved and Chosen, was selected. He was the Father's ambassador, sent with heavenly power and authority; and when He came to this earth to do His Father's will, He said: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it

from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John x: 17-18).

Christ, then, was in very deed "the way, the truth, and the life," because He had with Him the power of life and of death. He had received it from the eternal source of all power. He had the keys to unlock the prison-house of death, when, in due time, it should be His duty to go into that region. Until that time, He knew He was safe. Mobs might howl against Him, and the angry Jews might endeavor to throw Him over the cliffs at Nazareth, yet His time had not come, and so He walked through the crowd and safely away. He was not fearful of what man could do, for no man could take His life from Him.

But as Christ was the "way" He would have to pass through the gate of death to the spirit world where millions of earth's children had gone, and where all who live on this earth must go. So He went by the terrible way of the cross—this messenger from the courts of life and glory. To the spiritual beings in that world He also preached the Gospel of salvation, to them also He showed the way of life.

Then He came back—back to this world. He had the power to say to death, Open thy doors, and the grim bars were loosened, the gates swung back never more to be shut. And then the King of Glory passed through, and a ransomed throng followed Him.

"O mountain height, break forth and sing
In color-music fair and sweet!
O forest depths awake and bring
Your sacred odors to His feet!
Sing, for the Lord has done it!
Proclaim redemption, for He hath won it!
Let Easter Hallelujah's rise from every living thing."

Among the most important facts which the resurrection of Christ brings prominently before us is that the grave is not the end of existence; that death is not the annihilation of the conscious being; that life exists apart from the mortal body; and that in the Lord's due time the spirits of all who have lived on this earth will be re-united again with a body of flesh and bone. Jesus is "the way." The body which Christ took from the sepulchre was one of flesh and bone, for, said He to His astonished disciples, "A spirit hath not flesh and bones, as ye see me have." The marks of the cruel nails and spear were in His hands and feet and side. We may not understand the nature of the change that took place in the body which was placed in the tomb before it could come forth to immortality, but this we know, that it was flesh and bone, in form like unto that which had been the spirit's tabernacle during its earthly pilgrimage.

This earth with all its physical manifestations is the handiwork of God, and, therefore, not to be despised, or to be considered of no permanent value. Some day, we are told, there will be a new heaven and a new earth, but that does not mean that the material of which this earth is made will pass out of existence. Likewise, the human body that is laid down will be quickened and raised to a new, immortalized body. As Paul says: "So also is the resur-

rection of the dead. It (the body) is sown in corruption: it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." Yet this spiritual body will be a material one, even as Christ's was material. The matter composing it will not be destroyed, but will be perfected. The power of Christ "shall change our vile body, that it may be fashioned like unto his glorious body."

"Man is spirit," said the Lord to Joseph the Prophet. "The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy." Also, "The spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul."

Much light is thrown on the purposes of God regarding His children in these truths, showing as they do that both the body and the spirit united into one purified and redeemed soul, constitute the perfected man, and as such he will live and work in the eternities to come, glorifying the works of the Father and enjoying to a perfect degree the joys of the heavenly worlds.

N. A.

Elders Ralph Badger and Orval Peterson sailed from Liverpool for South Africa, April 13, 1905, per s.s. *Afric*.

Departures.—The following returning Elders left Liverpool for Boston, per s.s. *Arabic*, April 14th, 1905: Perry G. Snow, George W. Willis Jr., James Thomas, Thomas W. Condie, Alma N. Timothy, Edward P. Kimball, Charles J. Thomas, Jr., John H. Balhme, Isaac T. Tuckett, Charles Kropf, Joseph Wittwer, Richard F. Schulze, Peter Ingemanson, Peter Jensen, Henry C. Christensen, Louis Thompson, John M. Thorup, John Hegsted, David R. Wheelright, Soren Nielsen, Charles H. Norberg. With the company, which was in charge of Elder Snow, were one hundred and twenty-five emigrating Saints and one visitor.

The Newcastle semi-annual conference will be held in the Odd Fellows' Hall, York Road, West Hartlepool, on Sunday, April 23, 1905, services commencing at 10:30 a.m., 2:30 and 6:30 p.m. All are cordially invited.

FROM THE MISSION FIELD.

Progress at Derby.—The Elders laboring in the Derby branch of the Nottingham conference report progress in that field. They have found many friends and investigators, and on April 13th they had the privilege of leading two honest souls into the waters of baptism.

Social at Hanley.—The Saints and friends of the Hanley branch of the Birmingham conference recently held a social in honor of Elder James Thomas, who returned home on the 14th. A most enjoyable time was had, and Elder Thomas was presented with a beautiful walking cane.

Encouraging from South Wales.—Elders Robert S. Smith and Wilford Day writing from Aberteltery, South Wales, state that two baptisms were performed in that city, April 3rd, 1905. Although there have not been any Elders laboring in that section for a time, the local Saints have not been idle, and the result is quite gratifying. A good many spectators were present at the Baths to witness the ceremony. A most interesting street meeting was also held in the city by the Elders.

CONFERENCE APPOINTMENTS.

Newcastle	Sunday, April 23, 1905.
Birmingham...	„ „ 30, „
Liverpool	„ May 7, „
Scottish	„ „ 14, „

THE NORWICH CONFERENCE.

THE Norwich semi-annual conference was held at Gordon Hall, Duke Street, Sunday, April 16th, 1905. There were present, President Heber J. Grant of the European mission, President Darwin R. Harris, and thirteen traveling Elders; also Elder Willard J. Andelin, from London, who rendered a number of solos during the services.

Conference convened at 10 a.m. President Harris welcomed the Saints and friends, gave a brief account of the condition of the conference, and presented the general and local authorities of the Church, who were unanimously sustained. Elders George F. Webb, Franklin E. Walton, and John D. Bushnell spoke briefly on the principles of the Gospel and bore faithful testimonies to its truthfulness.

President Grant spoke of the responsibility which rested upon those who become members of the Church of Christ, and showed the impossibility of being saved in the kingdom of our Lord by a mere desire of the will without putting forth an effort to do the will of God. Spoke on the principle of tithing and exorted the Saints to live this law strictly.

At the afternoon meeting Elders Horace W. Vincent, John S. Boyer, Hugh B. Brown, and Albert L. Holman spoke briefly upon the plan of life and salvation, and bore faithful testimonies to the divinity of this Latter-day work. Elder Andelin sang "O my Father, Thou that dwellest," which was greatly appreciated.

President Grant referred to the song just sung, and spoke of the circumstances under which it came forth. Spoke of the gifts of the Gospel, and dwelt for some time on the gift of tongues. Spoke of the sacrifices made by the Elders to proclaim the Gospel, referring to circumstances in his own life to make the facts plain.

At the evening service Elders Martin J. Bushman, Thomas W. West, Henry A. Grover, Ira J. Boyce, John F. Anderson, and James P. Cameron spoke of the blessings which the Gospel was bringing into the world, and the pleasure

they experienced in laboring for the Lord. Elder Andelin sang a solo entitled, "Asleep in the deep."

President Grant spoke upon the Book of Mormon, its character, teachings, and history, and bore a strong and convincing testimony to the divine authenticity of the record, and also of the mission of the Prophet Joseph Smith.

The hall during the meetings was filled to its utmost capacity, many strangers being present.

Between the afternoon and evening services there were three more honest souls added to the Church by baptism.

ALBERT S. HOLMAN. Clerk of Conference.

ARVILLA CLARK'S LONDON SUCCESS.

THE readers of the STAR will learn with pleasure of the complete success which attended Sister Arvilla Clark's first appearance before a London audience on Tuesday evening, April 11th, 1905. Sister Clark has for some time been staying with the family of President Grant, and has been visiting some of the conferences in the British mission, singing at concerts and meetings of the Saints.

All the leading London papers speak highly of Sister Clark's *debut*. The following is taken from the *Daily Graphic* of April 12th, 1905. Accompanying the article is a beautiful half-tone portrait of the "New Singer," as the large headlines call her. This, her first concert was given before the musical critics of London, and assures her of a successful career in her chosen profession.

"A most pronounced success was won last night by Miss Arvilla Clark, a young American singer, who made her first London appearance at the Bechstein Hall. Not often does the conscientious concert-goer encounter so fine a voice, and so unmistakable a talent in an artist unheralded by puffs preliminary or by advertisement of any kind. Miss Clark's is a voice not easy to describe. You hear her in a scena from 'Aida', and you write her down confidently as a dramatic soprano of the true operatic quality, but stay, she sings you Brahms's 'Sapphische Ode,' and you are ready to take your affidavit that she is a contralto of the purest water. The truth is that her voice is as exceptional in compass as it is in quality. There is what singers call a 'bridge' in the middle of it, but this will be conquered by experience and hard work, and meanwhile it is plain that she is already an artist of remarkable attainments. In the 'Aida' scena, and in Tchaikovsky's 'Jeanne d'Arc,' she showed that she has an excellent idea of what dramatic expression should be, while in a group of Brahms's songs her command of tone-coloring and of the subtler emotional effects was something altogether out of the common. There was much to praise, too, in her performance of Strauss's lovely 'Morgen,' of two of Wagner's songs, and of a graceful air from Massenet's 'Werther,' and though certain minor imperfections of phrasing and enunciation need correction, on the whole the recital can only be described as a triumph for the gifted young singer. Miss Clark was assisted by Mr. Aldo Antonietti, who played violin solos in a pleasing manner, and Mr. Hamilton Harty once more proved himself to be one of the very finest of accompanists."

EASTER MORN.

SWEET Easter-tide of promise and of glory! How the eager spirit hands reach out as if to clasp the lilies white which blossomed on the hills above the cave-like manger! And with what delight, the stone of worldly cares is rolled away at this dear season while the white-robed presence stands without and softly reassures us.

"Fear not ye!" the angel said to those who wept outside the empty tomb. "For He is risen, as He said."

Oh, miracle of birth, and miracle of death, what wonders have ye wrought! Life, light, sweet peace and glory. We kneel on reverent knees with Mary at His shining feet and fain would clasp them in our fingers. Not yet, not yet. We have not risen yet, the earth still clings in sordid drops in every vein of ours; and only those whose brows are touched with heavenly fire may see that resurrected glory.

No flowers strewed the way, no earthly music pealed, no rich-robed women bowed in prayer when He arose from out His tomb. The soldiers, the one lonely watching woman, were all that took note of that first Easter morning on this earth. No marching white robed boys, no swinging incense, no choir nor chanting priests, no pealing organ nor shining pulpit banked with green palms and lilies white, no church nor man was there in all this earth which waited for that resurrection morn. For even those, His chosen ones, had each gone on his homeward way, to boats and money changing. He was not great to any on this earth, that wondrous morn. O miracle of ignorance and unbelief! Yet—it is ever thus!

For had not boasting Peter who loved his Lord, or so he said, so well, that life nor death could separate him from his loyalty: had not Peter thrice been questioned and had he not thrice denied? And too, in such an hour?

And back of that, did not this Peter sleep and rest when his dear Lord besought his watchful care what time he prayed and wrestled with mortality? Slept he not while the multitude with sticks and staves crept up and found the hiding place?

What time He lived on earth, He bore the cross of sorrow and affliction. And yet there gleamed across His sky great bursts of glory. His baptism bathed the very multitude with light. And each miracle He wrought was a sun-burst to His soul; the power of that wondrous scene upon the Mount when Moses and Elias ministered to His disciples filled His soul perchance, with purest happiness. And who may tell the bliss divine which swept like silvered strains of harmony throughout His being as the bands of death and hell were broken, and He rose from out His tomb!

And yet! Before the crown, the cross. The gloom of night thickens ever as the dawn approaches. Before the first strange miracle at Cana, came the long fast in the wilderness. And before the Transfiguration came Peter's worldly pleadings and temptation unto Him! And oh, the gloom and blackness of that awful night in the gardens of Gethsemane so linger in the mind that we can scarce withdraw our thoughts and group them round the risen Lord on that glorious Easter morning. We know He sits without the tomb

and only leaves within the bands and clothes of linen which had swathed His body for the burial.

But, oh dear heart, leave off thy fingering of those linen grave clothes; and linger not beside the empty tomb. For lo, He is not there, but risen! Come out, come out, my soul, and let the glory of this resurrection shine on thee unto the full. Gethsemane hath done its work, the cross has borne its burden to the death, the prints of thine own sorrow will never be erased, no fear of that! But why keep thou thy wounds all open, why rear thy cross outside thy door upon the highway! Each heart, no matter where or how, hath its own cross, each side is pierced, and ah, each human soul who lives and loves, will some day, if not now, retire in anguished prayer within its own Gethsemane. Then, sing and shout, thou inhabitant of Zion. Be joyful in the Lord, and carry with thee into every hour of gloom or of temptation the thought that ere the vision opens comes the struggle with the dread power of darkness, thick gloom precedes the dawn, and Gethsemane before the Easter morn.

The Gospel is a hated thing, and if not hated, then despised. And only those who've had enduement from the Holy Ghost may understand its message; or understanding, bear the scorn and hatred of an alien power which ever prompts to murder and destruction. The sword and not the lilies, is His earthly heritage. The sword of persecution from without and self-sacrifice from within, these and this is what He Himself has promised.

Have you received the great induement from on high? If not, then seek it, long and earnestly. For if you have it not, when questioned, you may chance deny your Lord. This Easter morn hath dawned for you and me, and, therefore, must we catch its radiance in our heart of hearts, for only then are we joint heirs in this His resurrection glory. So, bear patiently the sword and weave joyously the lilies.—*Young Woman's Journal.*

GETTING ACQUAINTED AT HOME.

A YOUNG fellow who had got into the habit of spending all his evenings away from home, was brought to his senses in the following way. One afternoon his father came to him and asked him if he had any engagement for the evening. The young man had not. "Well, I'd like you to go somewhere with me." The young man himself tells what happened.

"'All right,' I said. 'Where shall I meet you?'

"He suggested the Grand Hotel at half-past seven; I was there. When he appeared, he said he wanted me to call with him on a lady. 'One I knew quite well when I was a young man,' he explained.

"We went out and started straight for home.

"'She is staying at our house,' he said.

"I thought it strange that he should have made the appointment for the Grand under those circumstances, but I said nothing.

"Well, we went in, and I was introduced with all due formality to my mother and my sister.

"The situation struck me as funny and I started to laugh, but the laugh

died away. None of the three even smiled. My mother and sister shook hands with me, and my mother said she remembered me as a boy, but didn't see much of me lately. Then she invited me to be seated.

"It wasn't a bit funny then, although I can laugh over it now. I sat down, and she told me one or two anecdotes of my boyhood, at which we all laughed for a little. Then we four played games for a while. When I finally retired, I was invited to call again. I went upstairs feeling pretty small and doing a good deal of thinking."

"And then?" asked his companion.

"Then I made up my mind that my mother was an entertaining woman, and my sister a bright girl.

"I'm going to call again. I enjoy their company and intend to cultivate their acquaintance."—*Purity Advocate.*

APPLES WITHOUT A CORE.

THE seedless orange is now well known, and we now have the seedless apple also. The credit for its propagation belongs to John F. Spencer, of Grand Junction, Colorado, who, after attempting for several years to produce it, finally secured five trees that bore seedless, coreless, and wormless apples. The *Scientific American* describes it as follows:

"From this little group have budded two thousand more trees, which at present constitute the entire seedless apple stock of the world; and from these two thousand trees all the rest of the world must be supplied. It is estimated that these will have produced about three hundred and twenty-five thousand nursery trees by the fall of 1905, and that the following year at least two million five hundred thousand trees will furnish the supply.

"There are many striking peculiarities in the development of the seedless tree, as well as in the fruit. As an instance, it may be cited that the tree is blossomless; and while there is a stamen and a very small quantity of pollen, exactly as in the blossom of the ordinary apple tree, yet the blossom or flower itself is missing.

"The only thing that resembles a blossom comes in the form of several small green leaves that grow around the little apple to shelter it. It is this lack of blossom that makes it almost impossible for the coddling moth to deposit its eggs, and this practically insures a wormless apple. As it is the blossom of the common apple tree that is attacked by cold and frost, the seedless apple tree is immune, and the late frosts that play havoc with the apple-grower's purse by denuding his orchard may now become a thing of the past, and at the same time prevent worry, and increase profits.

"The seedless apple tree has a hard, smooth bark, and may be grown in any climate; the meat of the new apple, like that of the seedless orange, is very solid, and in both there is a slightly hardened substance at the navel end. Through long development this has almost disappeared in the orange; and while it is more or less prominent in the seedless apple, it has been materially reduced on the last generation of trees, and all sizes tend to show that it

will grow smaller with successive generations, as the navel end of the orange has grown smaller.

"The apples, which are of a beautiful dark red color with yellow strawberry dots, are of a goodly size and have a flavor similar to the wine sap."

EASTER.

See the land, her Easter keeping,
Rises as her Master rose;
Seeds so long in darkness sleeping
Burst at last from winter snows.
Earth and Heaven above rejoices;
Fields and gardens hail the spring.
Shaws and woodlands ring with voices,
While the wild birds build and sing.

You to whom your Master granted
Powers to these sweet birds unknown,
Use the craft of God implanted,
Use the reason not your own,
Here while heaven and earth rejoices,
Each his Easter tribute bring—
Work of fingers, chant of voices,
Like the birds who build and sing.

CHARLES KINGSLEY.

DIED.

WATTS.—At Norwich, March 24th, 1905, Walter Watts aged 67 years. Brother Watts was an exceptionally faithful man, and bore strong testimony of the truth to the hour of his death. *Deseret News* please copy.

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